The Impact of Sibawayh on Grammatical Analogy in the Explanations of Poetry

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Abstract: It was sibawayh big impact in the literature, and linguistic so the search Came to show it 's effect in one of the grammatical. Origins it is alqiyas in the works of poetry explanations in the fourth and fifth centuries AH.

Keywords: sibawayh, Al-Qiyas, poetry.

Introduction:
Analogy *Al-Qiyas*:

The second principle of Arabic grammar is "the transfer of the meaning of a non-expressed word to an expressed one if they share the same meaning." [1]Grammarians have given this principle considerable attention, as it comprises most of the evidence of Arabic grammar and serves as the foundation for most of its issues… [2] It has even been said about it [3]: "Grammar is but analogy followed.

In the same vein, grammatical lessons operate. It is not logically necessary to present all linguistic examples within the Arabic language, but rather a portion of them should be presented, and the rest can be extrapolated upon by comparing them to similar expressions. As the author of Al-Mustasfa states: 'Every field of knowledge, part of it is acquired through hearing and texts, and part of it through deduction and analogy.'[4] It is nothing but an emulation of the Arabs in their linguistic methods, carrying our discourse on par with theirs [5].

The interest of Sibawayh in analogy is not negligible, for his book complies with it in all its grammatical, morphological, or linguistic aspects [6]. Virtually, almost no chapter in his book is devoid of it, bearing a burden on the prose and poetry of the Arabs in constructing the rules. This extends to the point where an entire chapter becomes an analogy, as seen in the chapter 'What has been analogized from the repeated, his being denoted and its lam from a single position and there has not appeared in speech except its counterpart from others [7], and the category of what has been measured among the

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[1] Al-Iqtiraah: 175.
[2] Same source: 113.
[3] Same source and page number
[4] Al-Mustawfi, Labin al-Farakhān: 59, wal-Iqtiraah: 1/ 177.
[5] Al-Shaheed wa Usul al-Nahw: 22.
[6] Same source: p248
[7] Al-Kittap 4/427

vocalic forms of 'ya' and 'waw' has not appeared in speech except its counterpart from non-vocalic forms [8].

The way he expresses analogy is manifested through various methods, including stating it explicitly as in the text: "And if these proximate letters are in one letter and the two letters are not separate, they become heavier and more difficult, just as the two examples became heavier when they were not separate. Because the letter doesn't lose what burdens it. Hence, they say about 'mithradd': 'mithradd' because they are proximate and unvoiced, and the expression is good. Some say 'mutatharadd'; it's a good Arabic expression, and the analogy is 'mutarrad' because the principle of assimilation is that the first is assimilated into the last."[9]

And his saying: you say about a man named Iram: 'This is Iram who has come and been named,' as mentioned in the words of al-Khalil, and it is the analogy (al-Qiyas).[10]

Another indication through phrases that signify analogy, like his saying: 'So on this basis and measure.'[11]

It may not explicitly state the term 'analogy' or its implications, but it substitutes it with expressions indicating that the intention is analogy, such as in the example of 'al-Muttarrid,' like his saying: 'As for al-Khalil, he used to claim that your saying of 'jaa'in' (he came) and 'shaa'in' (he willed), and similar to them, the 'lam' (prefix 'l') in them is reversed, and he said: 'Adhere to this and make it muttarid (reversed),' as they used to reverse the disliking of a single hamza (glottal stop).'"[12]

It is expressed by (al-Mutalib), and (the face), (for this and its likes and other similar words)[13], and its condition, as measured by the multitude in the reliable speech of the Arabs, known for their eloquence and clarity of language. The abundance of synonyms is the principle upon which it is measured according to Sibawayh, and the scarcity of rarities is drawn from the Arabs and preserved in their likeness. What is said in two ways by them, the one with more occurrence is considered as the standard, and the other is permissible; because it is from the speech of the Arabs.[14]

The process of analogical deduction and deduction itself, according to Sibawayh, are based on frequency and usage.[15] The poetic exegeses have been concerned with analogical deduction, built upon explicit mention, such as their statement: 'Al-Qiyas, which is measuring without a measure, and its measurement is 'Aqis, a measurement,'[16] or replacing these with terms that substitute for them, carrying the same conceptual meaning of measurement. Therefore, the meaning, basis, and examples are understood from their inclusion, such as (similar to that, similar to this, like, and the instance). Ibn Jinni says: 'And al-Litam is like as-Sidam,'[17] and his saying: 'The face is humiliation, yet he derived the verbal noun based on the correctness of differentiation, such as elongating it as elongation and uprighting it as uprightness, so he brought it in its least abasement.'[18] Therefore, its analogy is that the word 'abasement' appears in the poetry of al-Mutanabbi.[19]

I appear, so whoever experiences hardship remembers me.

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[8] Same source 4/406

[9] Same source 4/ 467

[10] Al-Kittab 3/317

[11] Same source 2/8

[12] Same source 4/377

[13] Al-Kitab: 3/554, 4/417, 3/329, 2/11, 1/10, 478.

[14] See al-shāhid wa-uṣūl al-naḥw: 251 etc

[15] See Al-Kitab 1/436, 2/280 and See al-shāhid wa-uṣūl al-naḥw: 251 etc

[16] See Sharh al-Qasaid al-Sab'a al-Tawal 'ala al-Jahiliyyat: 1/213, 542, 568, Sharh al-Qasaid al-Tis'ah al-Mashhurah: 1/411, 2/740, Kitab al-Shu'ara: 11/96, al-Fasr al-Kabir: 3/24, 42, 73, Al-Tamam fi Tafsir Ash'ar Huthayl: 88, Sharh Diwan al-Hamasah lil-Marzouqi: 1/212, Al-Lama' al-Azizi: 1/16, 7/357, Sharh al-Wahidi: 1/233, Sharh al-Mushkil fi Shi'r al-Mutanabbi: 1/58, Tafsir Abiyat al-Ma'ani min Shi'r Abi al-Tayyib al-Mutanabbi: 1/13.

[17] Great Exegesis: 3/510.

[18] Same source 3/692

[19] His Diwan 181

I don't reproach him with indifference and degradation.

The sentence discusses (insult), which was expressed in a way that substitutes for the explicit use of the term and its clear mention with the term "al-wajh" (the face).

As for their criteria in deduction, they did not differ from what was presented by the early Arab linguists. Deduction in poetic exegeses is based on the abundance of the Arabs' speech and their eloquence. For instance, "mahila" should have been with a dhamma on the 'haa' because what follows it is concealed. However, in the Arabs' speech, "maf'ul" only occurs with an 'haa' in letters that are deemed irregular.[20]

As for analogy, it involves adopting the majority..."[21] and Al-Marzouqi said: "Others have said: It was said Talaḥī as it was said Nabāṭī Nabāṭiʾ...However it may be, it does not adhere to the majority analogy, [22]which is the fundamental principle, and it is not measured against the exceptional in speech. This criterion has been adopted by the commentators. Al-Nahhās said: 'And Sībawayh[23] and Al-Farrāʾ narrated that it is said: 'in gharī bihi yughra ghurā'an,' and this is an exceptional case that is not used as a standard.'[24]

And Ibn Jinnī said in his text: 'Even though Sībawayh[25] mentioned the inclination in al-ʿAshāʾ and al-Makā, and al-Makā, and al-Kiyā, that is an exceptional case, and the practice should be based on other than that'[26].

In the meantime, Al-Mu'arri departs from the statement: 'If a letter is irregular, and the Arabs have spoken in such a manner, then there is no objection to it,'[27] during his discussion regarding the term 'عُلُو aluw' by asserting the existence of the 'waw.' He claims that what is considered irregular but spoken by the Arabs doesn't hold as irregularity, as it is attributed similarly to a form within the Arabic language. It's as if it perceives deviation from the consensus of not measuring it and accepting it outright as a reason to seek a justification for it. This keeps it distant from rejection and restriction whenever the Arabs use it.

Similarly, Ibn Jinni's statement: 'The matter, as you perceive it, is deformed and uncommon, except that it has, in my opinion, an aspect of measurement...' [28], in his exposition regarding the details (restriction and generality) in rhyme. He carries what is perceived as deformed and uncommon, stating that it has an aspect of measurement according to him. This also violates the consensus principle agreed upon in excluding the deformed and uncommon from the measurement.

In a strict adherence to the standards of metrics, the commentators have cautioned and alerted, when scrutinizing poetic texts, that there are deviations from the agreed-upon measure. Such a case was mentioned by Al-Nahhas in a verse by Labid ibn Rabi'ah.[29]

Until the archers became hopeless and they dispatched,

laden with water skins, a caravan with its banners erect.

"And 'Al-A'sam': necklaces made of leather placed on the necks of dogs. The singular form is 'I'sam,' and this is a plural form irregular in Arabic grammar. It seems as if it's a plural of a plural. It formed 'I'saman' based on 'I'sum' as in the pattern 'himar' and 'humur,' then it formed 'I'saman' as the plural of 'I'sam'[30]

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[20] Sharh al-Qasaid al-Tis' 1/ 362

[21] At-Tamam fi Tafsir Ash'ar Hudhayl: 1/158.

[22] Sharh Diwan al-Hamasah: 4/ 1278

[23] See al-kitab: 3/ 538, includes ghurrun yughri ghryan.

[24] See Sharh al-Qasaid al-Tis'ah: 2/564, and: Tafsir Abiyat al-Ma'ani: 1/55

[25] See al-kitab 2/387, wording (Al-Isha)

[26] See Al-Tamam fi Tafsir Ash'ar Huthayl: 1/42, Wa Yanthuru: Al-Lama' Al-Azeezi: 1/827.

[27] Al-Lame' Al-Azeez: 1/ 252.

[28] See Al-Tamam fi Tafsir Ash'ar Huthayl: 1/98

[29] *His Diwan 1/112*

[30] *Sharh al-Qasaid al-Tis' al-Mashhurat 1/411*

similarly, Ibn Jinni mentioned in his explanation of the verse by Yahya ibn Ziyad al-Harithi:[31]
'But when an affair settles, the soul forgives
it for a day, the dislike disappears then.'

His analogy was to say: 'The dislike was more intense in its departure,' just as you say: 'I was more generous to you,' because it derives from 'to depart' and 'to be generous.' However, he adopted the omission of the addition, as they said: 'How much he does not need such a thing,' and his analogy is 'how much he needs it intensely,' or 'how much his need intensifies.' We composed poetry for Aws:[32]

"We found that the dignity is most in need at times,
To protect it from a blemish, no matter how slight it may seem.

Even if someone said, 'Tomorrow I will leave,' it would be an easier speech, because it is from your saying, 'I have gone,' but this is how poetry is.[33]

As Marzouki followed it in demonstrating and declaring the standard ruling. However, he mentioned to him another directive for deviation by saying, "The ruling should have been to say 'more intense in departure' because the verb from it is not trilateral (three-root) verb, but following the Sibawayh's method[34]." It appears that the exclamation is constructed on what was on the most active as well, even if the structure is trilateral (three-root) verb, and it could be said: He only said "(Adhhaba)" by omitting the redundancies.[35]

The exclamation structure came contrary to the rule, which requires the formulation of the exclamation verb under one of its conditions to be a trilateral (three-root) verb. Anything that contradicts this condition, the rule in this case dictates that it should be stressed or the like, and in its most intense form as well as its equivalent.[36]

This is what Ibn Jinni and Al-Marzouqi highlighted, indicating that adhering to the rule necessitates it. However, they direct what is mentioned in the verse towards the omission of the redundancies, as poetry necessitates it. The poet condenses his language to the extent required by the poetic meter, ensuring that its meaning remains clear to the recipient and the listener.[37]

As Ma'arri follows them by saying, "Al-'Arab: as if it were the plural of 'Arib, and it has not been reported that they said: a 'Arabi horse, but they have pluralized it according to this interpretation, as they said: A handsome man '*rajul Hussan*,' and it wasn't known that they said: diminutive form '*rajul Hasseen*.' The analogy was to say it; because its past tense was hasun,' so it should have been said: 'Hassun' and thus 'Haseen,' just as they said: 'Karam,' and it's Kareem,' and 'Dharuf,' and it's 'Dhareef.' However, a rare story about 'Hasseen' has been narrated, a consistent pattern in this context.

As Mu'arri (a linguist) points out the origin in linguistic derivation, stating that it should be said: 'a man resembling Husayn' in its original form using the structure of (فَعُلَ) and (حَسُنَ). Al-Wahidi mentioned: 'It is anomalous in linguistic derivation.

The commentators may be exposed to more than one analogy in the issue: adhering to the analogy of two different schools of thought or opinions advocated by two scholars, one of which is the analogy of Sibawayh. There is no preference for a specific analogy; rather, it is limited to presenting both analogies. This aligns with Ibn Jinni's statement about the return of the pronoun to what precedes it in the poetic verse.

"I am a cradle from Thana'i, sought after by
The cousin of truth, Shams ibn Malik

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[31] *Albait fi Sharh Abu Tammam's Hamasa by Al-Farisi: 3/4.*
[32] *At-Tamam fi Tafsir Ash'ar Huthayl*
[33] *At-Tanbih 'ala Sharh Mushkilat al-Hamasah: 373*
[34] *See alkitab 4/97*
[35] *Sharh Diwan al-Hamasah: 1/ 785*
[36] *See Sharh Ibn Aqeel: 3/ 153 - 154.*
[37] *See Al-Nahw fi Sharuh Diwan al-Hamasah, by Abu Tammam: 48 - 49.*

In the letter 'هـ' in 'به,' there are two possibilities: As for the opinion of the author of the book, if it refers to an implied qualifier, it's as if he said, 'I indeed have a specific commitment with it.' Regarding the method of Abu Al-Hasan, if it refers to the same qualifier but with an addition beyond it, Sibawayh does not consider the addition of 'من' necessary in this context, while Abu Al-Hasan sees it as required. In correcting it, Arabs narrate: 'There was from rain,' and 'There was from conversation,' meaning 'There was rain' and 'There was conversation.'

We notice that Ibn Jinni presents two aspects in the case of 'alif (هاء). Either it's omitted according to the Sebawayh school of thought or it's overt as per the view of Abu al-Hasan. He measures the situation based on their perspectives. This method, considering both aspects, is refuted according to Al-Mazruqi, who mentions the permissibility of both: omission following the Akhfash doctrine and presence following the Sebawayh doctrine.

I came through some explanations, phrases like 'in accordance with Sibawayh's saying' and 'in accordance with the saying of the book's author'

Abu Ali-Farisi said: "From those who composed poetry: 'He silenced the journey,' where the doer is the pronoun for 'silencing.' In the statement 'He silenced the journey,' the intent was to silence the journey, and the reference for the described adjective (journey) is the omitted 'ha.' As for his saying 'without it,' it occupies the place of a genitive in its being an attribute of the indefinite, containing the pronoun for the described, following the analogy of Sibawayh's statement according to my understanding. It is connected to the omitted (noun), and it cannot be connected to 'he silenced,' indicating a delay. Don't you see that it refers to the indefinite, similar to your saying: 'I passed by a man with a falcon hunting with it.' It's attached to an omitted noun and doesn't relate to the noticeable verb, because if you connected it to the visible action verb, it would necessitate assessing a delay in it.

In his presentation of the stanza by Al-A'sha:

"Many a gap, without it, travel would fall silent.

And a slight tilt leads to miles."

His statement 'من دونها' ('other than it') carries a preposition because it describes the indefinite ('خرق') and the pronoun within it is possessive, in analogy to Sibawayh's statement regarding '(معه صقر)' ('with him is a falcon'), a phrase functioning as an adjective for a man. It also occurs similarly to their saying: 'Sibawayh said: It is permissible in analogy to say: fifteen days and nights without adhering strictly to the Arabic language's limit.' The intended meaning is that it can be said: three days, signifying nights with them, just as one can say: three nights, signifying their days.

After this, research led me to contemplate the status of the multiplicity of conditions in analogy. The fundamental principle therein lies in plurality and prevalence in the heard and narrated: 'It is not appropriate to base analogy on the rare and the irregular.

The categorization followed was treating the minority similarly, as in a multitude conditionally required by the standards of measurement. Perhaps Ibn Junayy was sufficient for the researcher in her quest, investigation, scrutiny, and the give-and-take concerning a matter where the statement was made long ago. He particularly dedicated a section in its characteristics, titled: "Permitting measurement on what is lesser - and rejecting it in what is more than that: this is an apparent section." Until its form is recognized as apparently contradictory, yet upon contemplation, it holds true. This is because something may be less while being measured, and something else might exceed it, except that it is not considered measurement. The condition of multitude falls away if the conditions that define it as a valid measurement according to grammarians are present in the minority.

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